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TUESDAY SEPTEMBER 24, 1963
PLAYED ON January 18, 1964

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Tuesday September 24, 1963
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What questions are there of a practical nature? I assume now that in Tuesday, in the Tuesday group, all of us work. It is really not too much of an assumption. I am absolutely certain that you feel you belong to Tuesday group if there is not one day that passes without you giving serious consideration to the question of trying to be awake. And this, you might say, is something for yourself like a thermometer to know that that is the case. And if you are really not as yet in that particular state, then you must not come to Tuesday. So, my assumption is simply that you do that.

And that during the day you will have some time, whatever it is that you can devote to it, maybe more times that you will be trying to be awake in our activities and perhaps that you will have the time that you take it off to do an exercise of some kind. So, when the assumption is there that you will do this, then I am quite certain that in trying you will find certain obstacles of yourself, that you lose yourself easily, that you really do not know exactly what to do in certain situations, or that you are confronted with almost pangs of conscience; why it is not possible to do certain things that you believe you ought to be able to do and that you have done, and why have you lost the ability of work.

Maybe it is not so serious in some cases but the longer you are associated with work probably the more serious it would become. Because work, like everything else, becomes also a habit. And with the habit it is exactly what mother nature would like us to be; that we consider work habitually; that is, we become so acquainted with

it that gradually, out of the question of being awake and the question of the being taking a part in an exercise or in the attempt of being awake, that we substitute again and again the centers instead of the being and thereby the accent from which you start to direct work is shifted a little bit. And even that little shift is already enough gradually to make you disappear, that is, you yourself, your real self will disappear and what is left over is your personality functioning in the direction of work more or less and so-called being interested in it. But the real desire is gone. So, what is it at the present time you feel you want to have renewed.

Charles Wittenberg: I have been reading every day, along with All And Everything, Ouspensky's 'In Search of the Miraculous' once again. And I was very struck by the sentence that knowledge depends on ones being. And I really thought about this now for several weeks and in my own limited observation, I have had proof that my being is weak. Also Ouspensky says that ones being is dependant upon the awakening of his conscience. And that is the thing in me that I have yet to find. I have thought that I have found conscience but the investigations have been contradicted in the next days conscience that appeared. And sometimes I really concern myself with possibly I do not have a conscience because I have never seen it yet. And all of this leads up to the question: What is work on the line of being? How can one practically develop ones being?

MR. NYLAND: It is an important question. How do you visualize being? If there is a being, what is that? You said a little while ago that your being is weak, on what do you base that? What is the judgement, the standard with which you compare it? What is a stronger being?

CHARLES: A stronger being would be more complete, would be more

dependable, would be more porous, lighter and it would possess conscience.

MR. NYLAND: That would be a full grown being, wouldn't it?

CHARLES: Yes, I suppose it might be. I do not know.

MR. NYLAND: Could you assume tht there are different levels of being? And that, at the present time, you have a level of being? And that even without a conscience you have a being? We talk about Being with a capital ~~xxxx~~ B and a small B/ The same way as we talk about reality and non-reality. That is, above the line which divides the unconscious from the conscious, the being changes into a capital B when it goes above it. Below that there are many different levels of being. In general, I would call it character, that what ~~is~~ a person is when he behaves in a certain way; sometimes behaves in one way or the other dependant on his three centers. But, whatever the development of the three centers is in any one particular person, you will more of his being the more united the centers are in whatever the development of the centers is. It will create, at a certain time, a being which is not entirely harmonious but, in any event, there is a certain unity and a unity of purpose. So thar, when I say I have a stronger character and the more I am united as far as my ordinary life is concerned. And therefore, when I am that I am more dependable . And all the characteristics that you say that belong to that, and also it includes a development of a conscience in accordance with the level of the unconscious state; whatever we call that in ourselves - our functioning of our mind, we call it a thinking process. Or it is a certain unconscious consciousness simply because we do not know any better word and therefore all mental functions are so-called our consciousness.

The same way, I have a conscience in accordance with what I call my being. Or rather, it is centered in that what is my solar plexus and

it is made up of a variety of different influences from outside which have made me at a certain time a more or less feeling being. And I judge many things that I want to do or think about in accordance with what my feeling says that I ought or ought not. That it is colored by civilization, colored by education, colored by the opinions of others, and that it is colored in myself by the fears I have, all of that naturally come into play when I say I have a certain level of being from where I would like to start to become a developed human being.

Now, the developed human being has to do with the development first of the centers into a harmonious whole. That is, if I become, if I assume that my physical body is almost complete, and my emotional body is half and my intellectual a little bit of a point, then the development of any one of the three centers into ^{higher} emotional center and higher intellectual center into a body which is Kesjdan and Soul, then the ~~exactly~~ real Being would be there would be a possibility of all three bodies being united and then I would have really Being par excellence; that is, I have then a full grown three bodies becoming one and in that state I would have reached the level of Being which is purely the highest that man ever could reach, that is, as a man. It would be a combination of man number one, two, three, four and five and six and seven. So, between that high level of being which is comparable to the level of Sd Dp of Intellectual Body and a low level of being, even going below the line separating unconscious from conscious, there are any number of different levels of being.

In accordance with that, when my being starts to grow, I can reach, in the unconscious state, a very high level of unity and harmony dependant on the aim I want to pursue. But it does not indicate for me that I am aware. That is, the difference between that kind of a state and

the state of my awareness may at times be so close. But as long as I am below the line I am not awake, not even in the twilight state of awakeness.

Now, one can quibble about words in many different ways. I can say I wake up. I wake up for one minute, one second. Where am I when I am awake? According to the definition I am above the line. But it is so little that immediately when I am above the line I fall back again in to the unconscious area. If I, however, continue to try to work on oneself, on myself, there will be more and more moments that I am above the line. It will take a long time before I am fifty percent above and fifty percent below. And that, if I am, that at the same time while I work the Kesdjan Body has to be developed to Sol La Si and perhaps up to the Si Do of that particular octave before I can actually dare to say that I am living more than fifty percent in a conscious area.

The development of my real conscience depends on the development of the second part of the Kesdjan Body. Being is like a body since it is made up of the combination of three bodies or three units. The amount of unity that there is as far as I know what is meant by harmony in my unconscious state, in the first place, ^{is} the ability to work together and to make allowances for the incompleteness of any one of the three centers. Nevertheless, there is an understanding between the three centers as they are whenever I am engaged in something that really takes me up completely. And that I know, in an unconscious state, very well what it means because as a human being I can reach that kind of state in which I can be really one, even if the component parts are not fully developed.

So you might say that is the working hypothesis. I start to make

myself as much as I am of an entity. Thereby, I reach a level of being just below the line separating ~~ot~~ into the conscious ~~sss~~ state. I am there but the only way got me to be of a higher level of natural being is that I am combined as far as my three centers are concerned. In that development I have a conscience. The conscience belongs as a factor of a faculty you might call it of my Emotional Body. It is there ~~where~~ it is situated. And that is where it functions. If my Emotional Body is only developed Do Re Mi, it only has a conscience in accordance with it. My level of being depends on the development of my Emotional Body in that state. And therefore the conscience of my level of being is indicated by what it is emotionally.

Now, when Kesdjan starts to grow into Sol La Si, the possibility of the conscience also becomes such that it will grow into Conscience with a capital C. It belongs then to the area above the line. It belongs then to the possibility of ~~thras~~ more fuller development if there is a possibility of the three centers growing together, altho there is a long period before even the Sa Do of the Intellectual Body has been reached so that I can say it is now complete as far as the three bodies are concerned. Therefore, the unit that I reach of the highest level of being is still far removed.

I start to have a conscience however as soon as I get into the conscious area. That is a conscience that has real value and that becomes, regarding my feeling body, of a permanent value. The difference between the one conscience I have in ordinary life and the conscience I have in a conscious state is that one is permanent and the other is temporary. And that is the way I recognize that I have being. If I know that once and for all I have done with this and that and that consideration, and my conscience tells me at any one time, under any kind of a conditions, that a thing is so and perhaps I should act on it, I have a Conscience

with a capital letter. I have then also a Being which contains already a little bit of the Sol La Si of Kesdjan.

Being exists as a body as a result of the three component parts. Because of that it has different characteristics and, being a body, it gradually develops organs. One of the organs of being is conscience. But it is the spiritual part, that is, the feeling oart of that kind of being where that conscience is lacated. In exactly the same way as the conscious part of my conscious being is located in the intellectual center and there it is not called consciousness, it is called understanding.

So, the twho things that I am interested in from the stabdpoint of acquiring another being, that is, a being above the line, above the line which divides, is that I become interested in the development of a permanant con cience and an understanding whil ultimately will also lead to permanent understanding; altho, as far as my understanding is concerned, I am quite willing to vary and to weigh one against the other and not know exactly what it is because I could have being ~~xxxxx~~ without having a permanent understanding. But the aim is that I will have a permanent understanding as well as a permanent conscience. And again, in that higher state of being, I would have both.

So, there is the division. Being can exist up to the line of division of conscious-unconscious. How it reaches across that is by means of work thru different gates, which gates, at a certain time when I wake up, are opened, dependant on where my accent is. I work. Sometimes the result of that work is at the moment that I am more free from my body. I enter then thru the gate represented by Si Dp of physical. Sometimes when I work the accent of my life is on a wish to become conscious and to really wish to know what my place is. I meant this in a spiritual or in an emotional sense; not intellectual. In that case, the gate is

opened at Fa of the second octave. At other times my interest is that I really wish to understand my relationship regarding other people, and regarding my own place as far as Earth is concerned or maybe, cosmologically speaking, regarding the universe. I simply take that as a big thing and let say within my solar system, alright, the wish to understand my sun, my moon, my planets belongs to an intellectual, I would not call it pasttime, but an intellectual engagement. When I, because of this, wake up, that is, as a result of my effort applied to that state inwhich I am, I enter thru the gate of intellectual Body at Do. You understand?

These are the three gates thru which I enter into the conscious area whenever I wake up. When I make an effort to wake up it depends on what state I am in. And the higher my being is, the better it will be because the closer I am to the gate. If I am way below I may be engaged in all kind of things, physically mostly, but surely emotionally, maybe am at Do, maybe am at Do, maybe am at Fa of the physical where it is extremely difficult for me even to get up to the gate. So, the more worries I have, the more difficulty I have with my body, the more wishes I have, the more habits I have, the more so-called unconscious I am, the more difficult it is to apply any form of work, any effort at work to myself, to raise myself up to the point where I even could go thru the gate.

So therefore, the different states inwhich one is as far as level of being is concerned, not all are suitable for work. And a preparation is necessary to reach out of that triangular area, up to the point where I could even see the gate, before I actually can work. So, that is why it is necessary, whenever one is engaged in any effort for work, that one has to go thru a period of preparation, of reading, sometimes we call it study, sometimes we call it preparation for an exercise,

sometimes we call it relaxation or the acquisition of porosity or whatever it may be. All of that is still unconscious but it ~~is~~ in preparation for something that I then, by making a special effort, I can do because I, at that moment, can present myself at any one of the gates and I can go thru for a little moment.

The more I now can go thru, the more I can now work, the more I acquire not only one but three possibilities for myself. This depends on the kind of being I am below the line. When I am below the line I have in my being already a certain form of unity. Therefore, if I enter thru any one of the gates, the other two will profit by it. Many times I have suggested anyone who wishes to work try to become an entity and then, with all the effort that one can make with three centers initied in this one aim of wishing to work, then will achieve the best result so that it is taken out of the intellectual, out of the emotional, out of the physical, making it into ~~something~~ ^{with} more or less a semblance of entity/which I then enter primarily thru any one of the component parts; nevertheless, coming into the area of consciousness inwhich then, at that moment, my level of being is profiting by ^u_v feeling the three component parts in their own ~~fixed~~ field because I have already a level of being that was a unit. You understand what I mean by that?

It is as if when I am here, with the three centers, it is as if I go thru that gate, but all three of my goes in thru the gate. It enters as a unit. This is the whole solution of when I want to wake up, I must wake up with all of me, whatever there is available, and the acceptance of all ~~my~~ of me, whatever there is in that acceptance, in that non-identification with that what I am as component parts. I can then enter into another area and in that other area immediately I will flow over again by decomposing* if you wish, by making myself again function

as an ordinary human being - this time consciously which means that I participate in the fact that I am in a conscious area.

CHARLES: In other words, that consciousness, even tho it is distinct from unconsciousness, builds upon it.

MR. NYLAND: It builds upon it because it is connected with Kesdjan at Fa. But in order to overbridge the Fa, I need the assistance of that what I call a conscious impression. You see, you remember the line simply means an even flow of all forms of energy along that line, pushing at times thru one gate or another. Nevertheless, there is a free flow.

Whenever I try to make an impressions conscious, it means that I, when I recieve impressions, I like to be ~~xxxxxxx~~ awake. Then, because of that, the impressions is made conscious. This means for me recieveing an impression, that form of energy is not going to my head where it usually goes but it goes to the subconscious part within me. And there the three different things that then start to take place are: I start to develop mentally with Do Re Mi. And the steps ~~regarding~~ regarding work, observation at Do, participation at Re, experimanting at Mi. It helps, because it is horizontalk lone flowing thru Fa of th- Kesdjan, it helps to overbridge the Fa at Kesdjan vecause it functions as an outside shock at Fa. And it helps a little but further to make Si Do freer. So I get rid of many things that are my physical wishes, habits and so forth, by extending, be eliminating, by bringing a little wedge inbetween the Si and the Do so that that could be separated, so that actually, when the Si is free from Do, I can step over.

It is an interesting question because I am tied up to the Si Do and I have a terrible fear when I am in Si that I ought to be in Do. I have a fear for death. But when it is separated, I can, from Si, look at Do and I can look at my death as a possible freedom. And it is this amount

on energy that is splitting Si from Do so that then, at will, which at the same time would be developed, I can go ~~from~~ into Do any any time.

CHARLES: There is just one other thing I would like to ask. When you said if at any moment if a person knows that something is ~~xxx~~ true then that is an expression of conscience.

MR. NYLAND: You see, it is not immediately permanent. It is not one hundred percent when you cross Fa. That permanancy is still subject to certain laws, Sol La Si. It will grow but it has already a characteristic of permanancy.

CHARLES: If I could say that the central idea of this work are true in a very private part of me, would that be conscience?

MR. NYLAND: You have to act on it. You have to act on it. You see, it can be located in ones feeling. This is exactly what brings us across Fa. That is, it becomes already in our feeling such a thing, such an entity for oneself, that regarding ~~xxx~~ the Kesdjan Body, I would want to go to Sol. But it does not mean that I can bring with it my actions or my thoughts in accordance with it. Regarding my feeling, I am permanent. Regarding the other two, I am not as yet permanent until I start to confirm, by the development of spiritual body, parallel to the Do Re Mi of Intellectual, the Sol La Si of Kesdjan. And finally, at the point of that higher triangle, the Si Do is freedom. Only then, when that takes place, when when I am at Si Dp of Kesdjan I can say really I am permanent regarding my feeling. I am not permanent regarding my intellectual understanding. But at least I have enough of that kind of understanding that at times is so strong, belonging to the Do Re Mi of Intellectual, that altho it may not be entirely permanent it certain has already the coloration of something that belongs to permanancy of feeling. And since my feeling is the determining factor in my life, that really determines also the level of being.

You see, the level of being at Si Do of Kesdjan is very high. It is a level of being that is there with such desire and such wish of really wanting to work that it almost reversly furnishes then at that Si Do the shock for the Fa of the Intellectual Body. It is a very interesting thing to consider that because where otherwise would the Intellectual Body get its Fa? I do not know if you ever have thought of that because, you see, there is a third body. It is an octave. It starts at Do Re Mi and Fa has to be overbridged. And how will that Fa be overbridged by means of an outside shock? I have indicated every once in a while that it is that particular Fa which becomes emotional in quality regarding the development of Intellectual Body. And it simply means that at that time, from Si Do of Kesdjan, having ~~removed~~ the sense of wishing to become free emotionally, that I will invent conditions like conscious labor and intentional suffering which will then furnish the outside shock for Fa to overbridge it and to reach the permanancy of understanding.

It is an interesting thing because it goes the other way. You see, with Kesdjan I get it from, you might say, from the right, from Dp going over there, Then afterwards Si Do goes to the other side.. In that way, looking at it a little bit theortically, it furnishes the compnesation which is necessary for the balance. This line has to be balanced all along the line. You cannot afford to have things only go this way. It must be returned. Otherwise there is not balance between the Si Do of the physical and the Do of intellectual. And the balance has to be made with the Fa of the Kesdjan so that there have to be forces that go constantly, fluctuating between them, to put it on an even better basis of equilibrium. It is a question to go from Si Do to Do of intellectual. Or rather, what takes place naturally is the Si Do to Si Do to Si Do Do that for me the whole

point of the area which is conscious is limited by the Si Do here and the Do here and the Si Do there so that this line is a direction this way. And the other is my conscious impressions feeding Kesdjan and feeding Si Do. Then it is balanced so that between this point I am constantly in that shifting balance so that really it is not much a matter any more of up and down. It is a matter of shifting on the line, reaching finally in this point the total~~ity~~ triangle where as in this point I only have a point.

Well, don't lets go too far and too deep in that. But it is a very interesting thing how theoretically and absolutely correct as far as force is concerned, this whole business links together. In any event you understand that above the line conscience starts with the development of Kesdjan and that gradually, as a function of Kesjdan, conscience finds it s place. So that in the full development of Kesdjan conscience has its place and then, at that time, can guide any man developing into wishing to become more conscious, permanantly by introducing the conditions which he knows w ll make him suffer and, at the same time, will give him an opportunity for being awake.

I say it is a long period because it is already a high level of being when one rewllly wants to create such conditions. And it implies such freedom from ones body. Have you beenx able to follow this. It is very important. If you see the diagram which I many times talk about, if you see that in fron of you ... have I ever suggested that you have that diagram of the three bodies? I did that once, of the three bodies in your pocket and you take it out when you sit in the subway and look at it. It is better than detective ~~xxxxxxx~~ stories.

MILDRED MAYERS: Recently you have spoken about the need to work in the evening as well as in ht e morning. Somehow or other it never struck

me until recently. And I have ben giving tóme in the evening. And then a little while agi you said about work too becom~~ing~~ habitual and there I leave it. Will you say something about that. Work in the morning I have done for years.

MR. NYLAND: Anything runs down that is on Earth because the law of Earth is that things will have to be destroyed. So, whatever is created on Earth as coming from above or as a result of an involutionary cúbrent simply when it becomes part of Earth, becomes also subject to all the laws, including physical and psychological gravity. For that reason the destruction is inherent in each phenomenum that occurs on Earth. When I try to work, I utilize whatever there is of myself, personality, as a means, altho it may be under theguidance of a little Magnetic Center, the majority of that what I have to use as my laboratory is quite definitely physical, a little spiritual but surely material enough~~x~~ to be subect to the laws of Earth,

It is only when a substance is made that is less and less dense that I can be free from that law of gravity. As long as my habits, my work is based and using the tools belonging to Earth, everything that I do regarding that kind of a work also will become habitual. Habitual simply means that U develop more and more in the direction of my own ~~Do~~ Do. I get away from my inteelect~~x~~. I get away from my feelings. And finally, look at the octave simply as an octave, I am living physically in Do without any thought, without any feeling. It is a habit. In a habit there is no more intellect. There is no more feeling. My body just does it so completely unconsciously that not even my ordinary unconsciousness is invovled.

So, this indicates a dragging down of everything that, ahlto it starts out with ones mind and it is quite correct and pure regarding ones

feeling, after some time, we call it the tooth of time, starts to eat and will gradually take all of that and ~~destroy~~ it, bring it down to the level of ordinary ~~work~~ matter more and more, less and less coherent. So, it becomes almost like sawdust and sand.

And my interest in ~~work~~ work also gradually becomes a habit; exactly like praying with a rosary becomes habit. And what is left? You have seen them with a rosary. You have seen it, it is nothing but physical. It is nothing but physical. They just take it, take it, with their hands and the whole thing is reduced as I say to the physical state. Their mind and their feeling do not enter.

MILDRED: Yes, somehow if I start to work and there is a great deal of resistance and I continue and I get somewhere, there is something in that that does not seem to be habitual or can it be?

MR. NYLAND: As long as you have friction it is not habitual. Otherwise ~~work~~ you see, there would not be any friction. In a habit there is no friction. The habit is the line of least resistance. The habit, when it is all oiled up and when it is lost even ~~work~~ the possibility of friction by not having any thought or feeling enter. The friction is always because my centers do not function correctly in harmony with each other. Then I have friction. When I eliminate two centers and I live only in one there is not friction. That is the habitual state.

MILDRED: It is still entirely desirable to work morning and evening but not mandatory.

MR. NYLAND: What is mandatory about work? You see, I start out.

MILDRED: Sometimes we say, "We must".

MR. NYLAND: Yes, and sometimes it is necessary, even at a ripe old age to say we must. And to do it every morning and every morning and not to fail. And only when I say, "It is all the same to me", I can say, "Yes" or "No" that I would be entitled to do one thing or another.

Before we reach that point of really confronting oneself with saying yes or no, cela m'est egal, I have called it, it is all equal to me, if in truth that is true, I am neutral. Then it does not matter. But before one reaches that, it is a blance between Si Do and -?- one really reaches. So, I think that the pressure is constant and should be there. When the pressure is there and it is in the form of consciousness that we know, then there would be friction. then it is of course not heavy. I work because I wish. I cannot work unless I wish. If I have a desire that perhaps I should not work, I have no wish. / But I can have a wish and not work. That is possible because I am unable to work. Still, the wish always must be there. That is why that is the most important part of a person.

TAYLOR MORRIS: It seems that my life in many ways is always filled with, "I ought to do this; I Have got to do this, I should be doing this." I wondered if I could have a task concerning this. I know the things that I really do have to do. I mean that...

MR. NYLAND: Let's substitute the things that you know that you ought to do and do not do them.

~~MR. NYLAND:~~ TAYLOR: Would you explain that?

MR. NYLAND: You say you are living under something that you constantly think that you ought to do this and you ought to do that. The result is that you do not do it. Let's assume for a moment what you ought to do. Whatever you decide about what you ought to do is of course determined by your unconscious state. But the closer we come to that line I was talking about, the more possibilities really exist that you could be much more truthful about what is necessary. Now, put it on a very simple basis/ I am an ordinary human being walking around, eating, drinking and so forth, having responsibilities for myself and also for other people if I have relationships. So, what do I understand about what I ought to do? Not to go out and preach to the

heathens but to find work that my hands find to do right here; in my own little circle, in my little circle which first is my God, second my family and friends, third my profession, fourth sociological or economic.

So, let's start with the first one: The relation to God. One has to have it. It has to be something in each person that there is a balance between his spiritual and his material life. A person cannot eat and live by bread alone. Something else of, let's call it, manna has to be ~~xxxx~~ necessary. He has to have a balance within himself that he knows his spiritual life also is fed. And at times he also has to know that what he is as a human being is infinitesimal as compared to something that he calls the ultimate or his infinity. And whatever the God is that he represents for himself as something that he is not but to which he wants to strive or that he wishes, or if that is his particular state, that he worships, then he has in relation to his private life something to work for. And the wish to work on oneself belongs to that particular atmosphere, relation, or that particular little circle.

This question of profession we leave out for a little while. Very often it is a question of economics. Many times it is something that I do not ~~xx~~ like to do but I have to earn some money in order to live in order to ~~xxxxxxxxxxxx~~ be able to do some more professional work in order to live a little longer where I can get some more money so I can buy some food, etc. etc. So, it is an endless cycle. If I am happy in that what I want to do professionally I am very lucky. Many times I think in professional work one does at least fifty percent against the grain and ~~xx~~ fifty percent that perhaps could be passable if the circumstances were helpful. But very often it is filled up with a lot of people that I do not like and as a result of that, quite often,

I am quite critical about the kind of things that I have to do in order to keep myself going. Whatever it is, I say we do not quibble about it particularly. But I do not think the professional life of people in general is a very happy one. I think probably, I have said it before, a farmer who lives and tills the soil and really toils all day long with that as Earth probably has a much happier existence than the poor man who has to take the non o'clock or the eight thirty and gets home at six o'clock and then etc. etc.

So, inbetween there is a professional, between professional and private there is a personal relationship. Personal relationship is what we know as man. What he as character, a certain being, a certain representation, a certain responsibility he has. And in relation to his friend or the dear ones, wife, children, etc, he has to function in a certain way. This is an important part. With this, the professional life enables him to be really what he should be as man and with man, that what is his private, helps him to balance himself as man.

So that work now, regarding himself as man, related to that what he is in his professional relationships, based on that what he receives from the professional side and what he can receive from the private side. So the quintessence of man is that he is personally a variety of different ways, what he is as man in regard to his relationships which are a little closer than the professional one.

The reason why this is man is because he becomes involved in it emotionally. And therefore, when he starts to understand what he has to do, he has his likes and dislikes, and it means also at times that it can be joyful and at other times very much requiring a sacrifice which he does not want to pay. Therefore, it is an extremely valuable terrain as it were. It is a field in which he can function because he has all the possibilities of accomplishing in certain things against the grain because

he is involved in it and he cannot run from one job to another like he can in a profession.

So, you might say a man, when he starts to grow up in his personal life, gets stuck. First he is stuck already with his father and mother and sometimes he is stuck with brothers and sisters. And then he gets stuck with his wife and perhaps children. And then he gets stuck with the in-laws. And still, that is his personal life. Sometimes he gets stuck with his friends. And it is a very good thing because, if he weren't, and he could leave just like that, he himself never would grow up because he would continue to follow the line of least resistance until the end of ~~the~~ the Earth. But since he is bound in some way or other he starts to realize that in being bound he is a person fulfilling a function on Earth.

When we dream constantly about leaving Earth, we really dream about trying to become free from the things that bother us. It is an interesting thing. Why don't we solve problems on Earth? No, we ~~do~~ have to go to the moon and solve them. Why don't we solve problems in the Christian church right here? No, we have to have missionaries who go over to Vietnam and maybe get killed. All the time, I do not want to face the problems that are right in front of me. And I, all the time, become interested in some idiotic mathematical problem which has nothing to do with adding up how many debts I owe. So, I am confronted with something that I do not want to be confronted with. And, in setting out on the road of trying to become a man, we talked about this, I am faced with certain things that are unavoidable, that I have to reconcile in some way or other and that ultimately I must understand that I have to eat them.

You see, it is much worse even than facing them. ~~When~~, as long as I face them, there is always the hope that by some unforeseen magic that they will disappear or that I will disappear. But when I know I have to

eat them, I will sit up.

So, then you ask about things that you say that you ought to do and you do not do: One judges from the standpoint of unconsciousness. They belong to ordinary life and they are important. And the closer I can come to a realization of what really I should do as man, as character, that kind of character which is as close as I can reach to the possibility of really being awake, even if I, in the state in which I made a judgement I ~~xxxxxxx~~ may not be entirely clear, I will introduce as much as I can of my private life, that is, my reaction to God. And with that, whatever it is that I call my conscience at that time, I will become kind, considerate, helpful and responsible.

So, the problems that I now postpone, write them up; about what you know you have postponed already maybe for years, face them. Then, out of that, have the character of selecting one. It is a matter of character. It is a matter of really seeing, like I have to get up, like it or not. If that happens to be something you can do very well, then select something else, Arguing maybe, loafing a little bit maybe, shifting responsibility to someone else. It is a very important one. Not only that you blame circumstances, you blame other people. You do not want to take the responsibility yourself because your conditioning is such that immediately you rationalize about a certain problem and it is not you any more, it is someone else. Or, in the state of a little anger, you start accusing, which accusations are really meant for you but, because you are angry, you have the force of directing it to someone else. If you could be by yourself and angry at yourself with the ^{four} ~~two~~ walls around you, it would hit you. But, we live in a free world. So, there we go, everything away from one so that I am safe. This is, of course, an idiotic state and surely it does not belong to anyone who wants to develop, let's call it even, his personality. It is a use of this

personality when it gets more or less going and is more or less in balance that then that personality becomes of use in the private relationships, really not before. Because, even if I say, "I pray to God" and my body is in such a state that it cannot even be useful, then what am I praying for when it requires the necessity of my body being under control?

So, for that reason I first have to settle my ordinary affairs in ordinary life. Otherwise what is the idiocy of talking as if I already have something that I offer to God and say "Here I am". He would say, "Yes, I take you as you are - but what are you?" And I know well enough I am nothing. In that way, I am not at all able to say "I love you" or "I love God for ever and ever" when I do not even know what ever is, let alone tomorrow morning. So, unless I face the problems of my personal life, I never can face either professionally and I cannot face my private life. And this is again the central point of the relationships that I have, if the two or three make a triangle, that becomes a triangle which is the spearhead of my advancing movement. That is again my personal relationships towards the different people broken up into component parts, whatever it may be, in which I face the responsibility of functioning correctly regarding them.

Now, for that, since it is a question of persons, it has nothing to do with my profession, but my profession furnishes a certain amount of ground material. For instance, difficulties regarding personal life is: I like a person or not or a person is critical or not, or I am critical or not, simply because the behavior of the other person I do not understand, I do not like, I would not do it. "If I were you, I would not do it and you ~~did~~ did this and I did not do that and I did this and therefore you have no right to do it and so forth and so forth. You spent a hundred dollars or fifty dollars, I do not know where you got it but you spent it and I,

when I spend ten dollars you have something to say about it because you did not spend it, etc."

The different things that come in: Money and time. How do I spend my money? Is it any of your business? How do I spend my time? If I want to be lazy, I want to be lazy. If I want to sleep, I sleep. Never mind what you have to do - I want to sleep. My time is my time. My money is my money. These are the things that are from professional life. It is material that belongs in my personal life. That also, settle it first. Then, when I have that basis, I introduce my personal life, something from the left side; that is, my private life, my spiritual life, my real emotion, a relationship regarding something what I call ~~my~~ not bread but something of a different nature. Not necessarily conscious, but, at the same time, a little different quality. It is a little bit less dense. It is a little bit finer, a little bit refined, a little bit purer. Then I start to introduce that in my personal relationships and then I talk about the behavior as man, as a character with principles.

So, I settle ordinary things first if I can. And then I have a relationship with so and so and so and so, whatever it is, my children. But I do not want to be worried about "I cannot pay this and I cannot pay that." I have told you once about budgeting time. Exactly the same, I budget money. And then after I budget ~~x~~ my spiritual force. This becomes very interesting.

Supposing I have solved the problems of economics and I have solved the problems more or less of that what I now call my personal relationships. I also know that I am human and that I have sometimes a little tendency to be lazy, or to pay myself on the back. But when it comes

to the question of parcelling out the amount of energy that I have available for certain things, I want to be left alone because I do not want anyone to judge how I spend my time by reading this or that. And this is the question of work. Whenever I know that regarding my interest in spiritual life, my interest in the acquisition of energy for the sake of work of myself, it becomes entirely my ~~xxxx~~ own. And I belong then in the ~~private~~ private relationship and not any longer in the personal. And my freedom regarding my personal life I can only reach when I can, in the midst of this personal life, introduce the relationship which private life would give. And that has to do with work. There is no other way because ordinary interests like reading a newspaper or magazine or a book like the Bhagavad Gita is not as yet a private relationship. It becomes a private relationship when my knowledge is turned into the actuality of wanting to work in relation to God. And for that my body and everything that I possess becomes then suitable for that purpose and, incidentally, when it is suitable for that ~~xxxxxxx~~ purpose, I am as a person, that is, in my personal relationships, I am without any question far better, more ideal and more real and more truthful.

So, find a few things that you have postponed, that you feel you ~~ought~~ should have done. Take anything. Do not worry about how pure they were, maybe how conscious or unconscious it is; do something, whatever it is. Take out of the list of ten, take on. Allow a week. For that one week, you concentrate on that. Every time there is a difficulty and you would like to postpone it, you say, "No, no no." Have as it were, for yourself, an ideal that you cannot face yourself unless you do it.

You see, an idealist is a person who has something in his mind, and

of course he wishes as a possibility for his growth of what he would like to become, in which, of course, he must believe that he actually can be that. And this ideal is of course something that does not exist but he wants to make real. And whenever he is faced in ordinary life with the difficulties that are in the way to reaching that ideal, then the fact of having this ideal and he remaining, you might say, an inveterate idealist, will say, "Never mind the tears, never mind the suffering. I still believe in the possibility of that." If I believe in the possibility that I can overcome the different things that are in the way for the fulfillment of that what I always have postponed, if I believe that I, when I do this, could acquire not only a dexterity but certainly a flexibility and, because of that, a certain strength of character, then it belongs to me for my growth. And then I do it. And every time that I am confronted with the difficulty that I want to give up, that I will tell myself, "No, I do not give up. not this time. I may have given up many times in my life, not now because this is a question almost of life and death. I will really, if I do not do it, if I do not fulfill it, if I have made up my mind that it is something that I say I must now and I must do it and I must conquer, that then, if I didn't, that I die." It is as strong as that. I am dead regarding the possibility of ever doing it. So, I say it is a question of life and death.

It is a question, when I do it, then I know on the basis of that and the plateau that I reach, I am alive on that level. It is again the same question. Development of being, bringing it ~~up~~ up gradually, up to the point where I am, where everything of me is more conducive to the possibility of work. And the more I can do in ordinary life of that kind of overcoming difficulty, the more I will be able regarding my psychological difficulties to overcome them when I start on the road of trying to become conscious. I cannot even claim that

I really could be interested in becoming conscious when I am really not interested in solving ordinary problems. How can I understand calculus if I do not understand two and two is four? Alright? You see?

MAY RIPPES: For the last couple of weeks I have sometimes tried to do something as far as I understood it. You suggested one evening that, after one has a thought, to observe how it effects the body. And, by doing this more and more you understand certain things about yourself. The way it has come with me and the thought which comes usually as a reaction following something happening, a thought will start. I will be aware of the ~~feedback~~ effect it has on my body. Sometimes when I know thru ~~repetition~~ repetition of something happening many times in a certain way, effecting me in a certain way, I will see my body with certain tensions, a certain heaviness taking place. Those time when I see this and thru experience, thru repetition, I can say, "No, I do not want it to happen that way. I want to get away from following this habitual way." So, by saying that, I think I must explain. First, when my body goes thru this kind of a thing, it effects my emotions and I can feel it starting to effect my emotions. But when I introduce a counter thought of not letting it have its way, then it will pass away and I will feel light and free from what has happened. And I will also see the different effect it has on my body. Suddenly my body becomes relaxed and assumes a certain lightness. SO I have been trying, as I say, when I could, when I remembered to observe and work in this way by trying to introduce. It seems when I introduce the idea of going against a habitual way and a habitual reaction and remembering not to fall into a certain heavy dull sstate that I can turn it.

MR. NYLAND: May, all during this time I have been hoping to hear a word.

MAY: You mean about waking up?

MR. NYLAND: Well, so far in the description the only word tht you have

used that may be a little reminiscent of work is observing. But, for the rest, you are describing ordinary states with your thoughts, your feeling, not paying attention to it, having them go away and so forth. I have not heard as yet, "Here I am. A thought produces a certain state of my body. I am interested in finding th thought, yes. But I am interested now in the state of my body and then not be identified with it."

You see, awareness has nothing really, an no sense whasoever, anything to do with your feeling or your thoughts. It is a state inwhich my being comes to the recognition of my existence, my body totally existing in its different functions. If I want to describe it afterwards, it is alright. My body is undergoing, because of a thought or a feeling, a certain condition. I say undergoing a condtion. I am, because of the thought or feeling, in a certain physical state. Something of me, not my mind or feeling, but something that starts with Magnetic Center, it starts with something that perhaps is an I of some kind, separating from that what I am, becomes aware of myself existing in that condtion. And in this condition I have not further desire to change it or to hope for something a little different. Non-identification means that I accept ut the way it is. Then, when I do, many things will change.

MAY: That is what I understand. When I observed and I become aware of this feeling in my body...

MR. NYLAND: are you now, let me ask, this question of awareness, is that a result of yourself making an attemot, an effort to wake up?

MAY: It was always with the idea of work that I did this.

MR. NYLAND: What did you do and what did you find? For instance, you have a thought and you always recognized that your body is in a certain state - then what did you do?

MAY: When I recognized it, I would say my body relaxed.

MR. NYLAND: Can you say, "I am" then?

MAY: I don't know.

MR. NYLAND: This is what I mean. If we know the different states of being aware accidentally, certain outside conditions which fortunately help us to be awake once in a while and on that basis we know that we ~~are~~, as human beings, can be awake, it is not our doing. I say it is fortunate because it gives us the possibility of realizing that such things are possible for man. Now, I have, when I experience this form of I call it oneness, sometimes you know, it is a moment I do not forget, it is sometimes when I am exposed because of a danger or some kind of a circumstance I am really faced with, that it requires on my part something of a recognition, very much comparable to the question of lightning when it lights up the surrounding. I find myself standing there in front of a door, in front of so and so facing that kind of a thing. At that moment I experience something. This experience for me is something that it is as if my breath has left me; as if I am in one way of the word really senseless and in the other I have an experience of being there, existing, not reacting. And it produces that state of being with a taste.

It is exactly the same as when I am ~~am~~ asleep in ordinary life and I wake up. I know I am awake even if I have a twilight period in which I gradually wake up. Some people wake up and there they are. Other people, a long time, they drink a cup of coffee and finally their eyes are more or less open. The same thing happens of course when I make an effort of being awake. But I am under the influence of a thought. I find myself. Here I am. Do I, at that moment, become aware of myself as I am and accept that state?

It means at that moment I do not think about my condition. I am aware of my existence. The same way as I am aware of my voice. I have no judgement about it than only that I hear it in a certain way. Afterwards, with

memory, I can recall that, But while I talk I am not interested than only in that what is my voice, what I hear. And I remain as if something up in the ceiling sees me. And I see the totality of myself. And I see my movements. I see my head. I see my ^{facial} expression and I am awake because at that moment I experience that kind of being. It is much more than what you say.

MAY: I know. But aren't these efforts... I thought that this was for trying to continue a form of -?-

MR. NYLAND: No. It is not linked up with it enough. It is not linked up with it enough. You have got to, at such a time, when you are let's say, you have a thought and it effects your physical body, you have to come to yourself.

MAY: Yes, I have done that.

MR. NYLAND: Where were you? Describe where exactly that took place. The surrounding, what moment of the day, where did you see yourself?

MAY: For today?

MR. NYLAND: Not today, maybe today, I don't know. When did you see yourself as an experience?

MAY: I have tried to do this in different environments, in my office which is close.

MR. NYLAND: When today?

MAY: Today was not such a good day. But another time in relation, in connection with my boss, and his speaking to me in a certain tone of voice or asking me to do something in a certain way.

MR. NYLAND: No, you. Not his tone of voice. You.

MAY: Then when he spoke that way ...

MR. NYLAND: Where were you?

MAY: Where was I? About to leave his office, standing outside his office.

MR. NYLAND: You remember that moment? You remember what your posture was?

MAY: I remember a certain physical ... alright, I do not know if I re-

remember it as something I have seen before, as a --?

MR. NYLAND: You have to have at the present time that kind of picture that you could at the present time --?

MAY: Well, I do not trust myself entirely.

MR. NYLAND: No, because this is the way I know I am awake, when I can again repeat exactly the same thing. I can repeat my voice. When I am awake, I know it. And it once and for all, it is there, I never will forget it. I remember my posture. I remember what I did. I remember how my face looked. I remember how my head was. I see the totality of myself and then, when I can do that, I can dare to say I was awake. This is the determination that gives me the experience of being awake.

MAY: I do not really know that I could say I was awake. I was just trying to describe this as work efforts.

MR. NYLAND: It may be a little bit of that. I may be in the twilight of that. I am not saying that a person can be that aware. But it has to have a little bit of that kind of, I call it, elixer of life. Maybe one drop. But it has got to be in that. It has to be recognized as something unusual, something not natural, something that is out of this world. Otherwise May ~~it~~ we continue with doing exactly the same thing, feeling a little bit or thinking good and thanking God was it is? Thinking good is thanking God.

MAY: Well, mostly I thought it was a means of establishing a certain kind of environment for myself so that I would be freer and less taken up.

MR. NYLAND: Now with that in mind that you want that freedom - having in mind to wake up; as a result of that to be free.

MAY: What I meant was freer so that I could work better. And I would be free from all of these things that customarily ...

MR. NYLAND: How much have you worked today?

MAY: Today? Not much. Myabe, well, a few times, A few times I made efforts.

MR. NYLAND: Yesterday?

MAY: I made a number of efforts.

MR. NYLAND: Are you satisfied?

MAY: I am never satisfied.

MR. NYLAND: ~~It could~~ It could have been more?

MAY: Yes.

MR. NYLAND: I think so. So now, tomorrow we will make it more. Really

intense. What is this question of intensity? I say I concentrate. What

is it then that at that moment takes place? It starts out with a feel-

ing. It starts out with a thought. And the intensity means that I bring

everything that I have towards that so that the focusing is the concen-

tration of the three different units being focused into one. And as a

result the heat that is made, because of such concentration, is exactly

as if it is like, concentrated, brought together by means of a lens into

one focal point. And on that focal point things fuse.

My effort has to result; it cannot be in the beginning, but it has to

result finally in this almost exhausting effort to become ~~at~~ at one moment

that aware before I let it go. Otherwise I am liable to continue in a

thought or in a feeling and I do not really convert it. Work effort means

conversion. It has to be absolutely, and I mean this in the real sense

of the word, absolutely different from anything that belongs to my

personality. That is why it has a taste.

MAY: I thought that that is what I wanted to do.

MR. NYLAND: You must do it. Once a day. Once a day that concentrated

as it at that time you are as it were, regarding work, in prayer. But of

course we do not look at it that way. And I assure you it has to be

looked at that way.

MAY: In the midst of life?

MR. NYLAND: In the midst of life - you cannot do it in the midst of life

unless you learn first to do outside of life. Then, having has the taste,

then I try to introduce it in a little bit of life and a little bit more

of life. I can never introduce it and I surely ~~am~~ entirely lost as soon as I have something in life that takes already so much energy away from me that there is nothing left. I can have a fleeting thought that ~~when~~ it would be nice to work and gradually, if I have the fleeting thought, I will gradually believe I am working.

The reason I emphasize this is exactly that all of us will remain subject~~xxx~~ to that, to that terrible law; that if you want to work you have to introduce all the time as if it is new. If you do not do that, you will equalize everything that you face and gradually you will not be able to distinguish any more between that what is conscious and unconscious. And you ^{wear} ~~xxx~~ out your own taste. The taste has to be fed constantly by some wish, as if I say, as if it is new, every time as if it new, as if I face this problem of wanting to wak up as a new adventure. And again I want to see again and again that what I am because that I am I never ~~xxx~~ really know. This is the difficulty. This is the ~~xxx~~ terrible problem. And I have to say it because if you do not, if you do not remember that, when you try either to do an exercise or you are even going ~~in~~ against the grain a little bit ot having a little bit of friction, as long as you do not connect it ~~at~~ that time with the wish to be awake, you will fail and you will do something a little different and probably even sometimes at cost and sacrifice to yourself - and the result will be nothing. All you get is the acquisition of a couple of new ways of habitual behavior. But if it is changed and converted at that moment into the actuality of being and being awake, then you will have that taste of life existing ~~than~~ which is different. And this you have to try to find as often as you can. And remember that when you have had it that you start comparing ~~what~~ attempt which you make; and then, when you make the attempt and you think that you have done everything you can do, then you do a little more. I tell you, this is the secret. Because that what you think you can do ~~is~~ an effort. That when you then do, when your mind

says it cannot be done, you do it and that is super effort. And only really super effort counts. The rest is preparation. The rest is putting your mind and your feeling and your body in a certain condition, and really quite alright, reaching as it were the line dividing the conscious from unconscious but that in itself is not as yet crossing the line. The crossing of the line is that super effort, when you believe you cannot, when you believe you have exhausted yourself and then you make that little bit and it is practically nothing when you come to think of it.

At the same time, it depends entirely on your posture. It is not an activity. It is an emotional posture. This determines it. How you face and then that what is your feeling and your thought is merged into being and you have a moment of realization. Then you can let it go. It will come back. You can let it go. I will come back. You keep on bringing it back as often as you can. But you have to remember day after day, whenever you think of work, whenever you read about it, whenever you talk about it, that that has to be associated with being awake.

This is the only thing that I can tell you. I do not tell you anything else really. I want to emphasize the absolute necessity of awareness. You can call it consciousness if you like. But awareness which is absolutely different from thinking or feeling. And anything that has to do with thinking or feeling about work and Gurdjieff and thanking him that he lived has nothing to do with the state that you can reach when you want to become aware and actually wake up. When you are awake you will know it because you will see everybody asleep. And that is one way of knowing. If you do not see that, you are not awake.

JOHN OWENS: I have been trying very hard this week to find out, in a practical way, what participation is. And maybe I am really not up to

that yet and maybe it is beyond me but I have not been able to find out.

MR. NYLAND: Have you any stairway in your house?

JOHN: Yes.

MR. NYLAND: Oh, wonderful. I will give you an exercise in participation. When you take the first step up, you stand in front. How many steps are there?

JOHN: I don't know.

MR. NYLAND: Ten, twelve?

JOHN: Probably.

MR. NYLAND: You stand in front. Have you got a bannister, a railing?

JOHN: Yes.

MR. NYLAND: Hold on to it. And before you go, that is, before you start moving, wait. Come to yourself, try to see yourself standing in front. You are going to go up. You lift up your foot to the first step. As you lift it up, you direct it. You go, as it were, with it. It is as if the weight of your body is going with the weight of your leg and as you move your knee and you bend your, let's say, right leg, and you put it down, it is something as if you are with that while you do it. Then slowly you straighten this out and you do the same thing with your left foot and your left leg and you take, you go to the next step, and you go like this, as if you are walking. But each time all of you has to be as if with it. You plant it down. Now you shift over. This is participation. You will see. After that you will have a taste because, in the first place, you cannot do this without awareness and, in the second place, it will require such directing that all of your attention has to be there, and, in the third place, it is an ordinary activity in ordinary life. Alright? You try it. Thanks for the house that has a stairway.

ALICE WATSON: May I do that two.

MR. NYLAND: Have you got a stairway too?

ALICE: Yes, a great big ~~am~~ long one. It is an apartment. I always walk down instead of riding but I can walk up.

MR. NYLAND: Walk up the stairway.

ALICE: I would like to try that.

MR. NYLAND: Who else has a stairway? Also Hilda. Hilda will you do it?

ANGELA BENIS: I have a stairway too.

MR. NYLAND: You have also, I know. But you have to be awake. Do not attempt it unless you are awake. Trying again to think about it while you do it is no good. It is not a question of thinking about it. It is not a question of knowing that you do it. It is a question of actually, well, as the word says, participating in it.

For instance Johnny, if you can sense as you put your foot down, if you can be aware of straightening out ~~and~~ your muscles, it is very obvious if you stand and you have your weight on one leg, one foot, and it is as if that weight is going to penetrate the floor. And you shift over to the other. And the weight is now on the other leg and you do this. Also a very good means of participating. One can become aware of oneself existing and a shifting of the kind of emphasis as if the emphasis of the point of gravity of course is changed. But with yourself becoming aware of that and sensing it, you change the point of gravity in a different way. Will you try that May?

MAY: I was trying something with stairs today.

MR. NYLAND: Not with stairs. What I said the second one. Not the stairs.

MAY: Not the stairs?

MR. NYLAND: Not the stairs. Just the shifting weight from one foot to another. When you are alone. Not when anyone is there. Take a chair, stand in the back of the chair and do this for two or three minutes,

probably not longer because -?-. Alright? It will give you a taste.

So, we are faced with another week. And whenever you leave on Tuesday you have to make up your mind that something is going to happen and that you make something happen. And your heart ass for the possibility that it will happen/ Maybe with the combination of the two it will happen. So, work all you can. Next week Deo Volente, we will be here. Good night.